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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLV. CHICAGO, APRIL 12, 1900. NUMBER 7

A CALL.

Just issued in connection with the Outline Program by the Boston Committee for Local Distribution.

[SEE OTHER SIDE.]

THE Liberal Congress of Religion, perpetuating the spirit of the World's Parliament of Religions, has met in Chicago, Indianapolis, Nashville and Omaha, and is to assemble in Boston, April 23-30, 1900. Its purpose is to unite in fraternal conference men and women of whatever name who believe in the application of religious principles and spiritual forces to the present problems of life. Its prime object, in the words of its secretary, is "not to create a new fellowship, but to emphasize, expand and incorporate a fellowship that already exists." It does not ignore differences of opinion, but seeks to provide a platform where the fundamental convictions of earnest men may be more clearly recognized in their mutual connections. Its spirit is constructive and positive. There are signs indicating that this movement, as one has said, "is not a concession on the part of the more conservative to those more radical, but a general coming together." It aims to be comprehensive, conserving the good in the old and welcoming the truth in the new, while bringing all things to the test of spiritual utility.

The Committee solicits your interest in these meetings. It will appreciate a personal communication, and will be especially grateful for the names of any who may be interested in the movement. Letters should be addressed to the Chairman of the Local Committee.

(SIGNED)—(OVER)

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

THE LIBERAL CONGRESS OF RELIGION.

SIXTH GENERAL SESSION.

Boston, April 23-30, 1900.

GENERAL FEATURES.

The opening public session will be held Tuesday evening. Wednesday, Thursday and Friday two sessions will be held, beginning at 10 A.M. and 7.30 P.M., the afternoons and Saturday being left free for conferences, consultations, social intercourse and the study of Boston, its surroundings and institutions. Saturday evening there will be a reception at Cambridge. Sunday morning visiting ministers will speak in the local pulpits as they may be invited. Sunday evening a general meeting will be held in Cambridge; all the other sessions will be held with the First Church in Boston, corner of Marlborough and Berkeley streets.

PROGRAM.

The following program is prepared by the Local Program Committee.

Tuesday Evening, April 24, 7.30.

Prayer of Invocation. Rev. James Eells., Pastor of the First Church.
Address of Welcome. Dr. L. G. Janes, Chairman of Local Committee.
Response: What the Congress Stands For. Dr. H.W. Thomas, Chicago.
Sermon: The Witness of Sacred Symbolism to the Oneness of Spiritual Religion. Rev. R. Heber Newton, D.D., New York.
The Religious Motive in Political Reform. Hon. Samuel M. Jones, Toledo.

Wednesday Morning, April 25. PHILOSOPHIC SESSION.

9:30. Business Session.
10:00. The Progress of Thought in the Last Generation. Prof. C. C. Everett, D.D., Harvard Divinity School.
11:00. The Curve of Social Progress. Prof. Edward Cummings, Harvard University.
12:00. The Responsibility of Freedom. Rev. Frederick E. Dewhurst, University Congregational Church, Chicago.

Wednesday Evening, 7.30. SCIENTIFIC SESSION.

Jenkin Lloyd Jones, Presiding.
Opening Address by the General Secretary: Science the Harmonizer.
The Scientific Bequest of the Nineteenth to the Twentieth Century. Prof. A. E. Dolbear, Tufts College, and Prof. N. S. Shaler, Harvard University.

Thursday Morning, April 26. HISTORICAL AND COMPARATIVE.

Dr. Lewis G. Janes, Presiding.
10:00. Religious History in the Making. Rev. Samuel M. Crothers, D.D., First Parish Church, Cambridge.
11:00. Religious Ideas of the Hindus. Swami Abhedananda, India.
Christianity and Hinduism Compared. Rev. Bipin Chandra Pal, Minister of the Brahmo Somaj, Calcutta, India.
12:00. Democracy in Religion. Mr. M. M. Mangasarian, Lecturer for the Society for Ethical Culture.

Thursday Evening, 7.30. SOCIAL SESSION.

The New Social Science. Prof. Henry S. Nash, Episcopal Divinity School, Cambridge.
Religion a Vital Factor in Industrial Problems. Mrs. Frederick Nathan, President Consumers' League, New York.
The Gain of Institutional Work. Prof. Ch. Sprague Smith, People's Institute, New York.

Friday Morning, April 27. INSTITUTIONAL SESSION.

10:00. The Church and Social Unity. Mr. Charles B. Spahr of "The Outlook," New York.
11:00. The Church in the City. Rev. E. B. Burr, Baptist Church, Newton Center, Mass.
The Church in the Country. Rev. Anna Garlin Spencer, Providence, R. I.
12:00. The Church and Charity. Rev. J. M. Pullman, D.D., Lynn, Mass.

Friday Evening, 7.30. FRATERNAL AND INTERDENOMINATIONAL.

Dr. E. G. Hirsch, Presiding.
Our Positive Affirmations: What We Care For Most.
Rev. W. S. Crowe (Universalist), New York.
Prof. W. H. Ryder, Andover Theological Seminary.
Rev. Samuel A. Eliot, Secretary American Unitarian Association.
Rev. George Hodges, Dean Episcopal Divinity School.

Saturday, April 28, will be devoted to such business sessions as may be needed. There will also be a reception to the members of the Congress, held at Cambridge.

On Sunday morning, April 29, various local churches will be occupied by members of the Congress, and in the evening the closing session will be held in the Shepherd Memorial Church, Cambridge, Dr. Alexander McKenzie, Pastor.

RAILROADS.

All railroads east and south of Chicago and St. Louis will carry delegates at one and one-third rate. In order to secure this a minimun of one hundred delegates must pay full fare to Boston, taking certificate of the same from the agent from whom they buy their ticket. This will entitle them to return ticket at one-third rate.

HOTELS.

The headquarters of the Congress will be at the Brunswick on Boylston street. Rooms, European plan, $1.50 per day; American plan, $4.00 per day.

Rooms at the Castle Square, Young's Hotel, Parker House and Thorndike, $1.00 per day and upward.

The addresses of boarding houses still cheaper can be obtained from Rev. Frank O. Hall, 42 Arlington street, North Cambridge, Mass.

LOCAL COMMITTEE, LIBERAL CONGRESS OF RELIGIONS.

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SUTER, REV. JOHN W. [Episcopalian], Winchester, Mass.
TAYLOR, REV. EDWARD M. [Methodist], Cambridge, Mass.
TOY, PROFESSOR CRAWFORD HOWELL, LL. D., Harvard University.
VAN NESS, REV. THOMAS [Unitarian], Second Church, Boston, Mass

UNITY

VOLUME XLV. THURSDAY, APRIL 12, 1900. NUMBER 7

The critical of England are passing judgment on a "Walt Whitman's Symphony," which proves at least that Whitman's fame is on the increase and probably it proves that his power is more felt over there than here. Whatever ridicule may yet be heaped on Whitman's head, other things go to show that Whitman has come to stay. His message is one for the future, because we have not yet reached an adequate understanding, much less an adequate application of the fearless democracy, which is the fundamental inspiration of Whitman.

The "New Hunting" has received a special impetus in Chicago by the recent visit of Mr. Ernest Seton Thompson. Since his interesting lectures his books have taken the lead in Chicago markets and libraries. Over against the delights of the camera so bloodless, yet permanent and inspiring in its conquest is to be set the grim news of the establishment of a new "shooting school" in England. Forty acres of ground are to be fitted up for special gun practice. There will be practice shooting of driven birds, high pheasants, and all the nice achievements in the fine art of killing.

"The Advance" commends a sermon by our neighbor and co-laborer, Mr. Dewhurst, of the University Church, Chicago, on the "Children in the Market Place, who would neither mourn nor dance." The sermon discovers the trouble of today not in the nature of the message nor in the character of the messenger, but in the indifference of the people, the moral and spiritual apathy with which men and women treat both the message and messenger. This is profoundly true and still if the messenger were a little less concerned about the defective message delivered by others and more absorbed in the delivery of his own message, we might get along a little faster.

Milan is having to decide the perplexing question as to whether it will have a new facade erected for the great Cathedral, or allow the great bequest left for this purpose to revert to the city hospital. Granting the assumption that the present facade is imperfect in its architecture and that the new one would be a more adequate front to that great stone poem, the question is not so easily solved as it might seem. Hospitals are great benefactions, and still the great Shakespearian cry of the human heart is ever present, "Canst thou not minister to a mind diseased?" And the dying German philosopher's request is still a prophetic one, "Give me a great thought that I may refresh myself with it."

The following extract from Doctor Hirsch's annual message and report to the executive board of Sinai congregation, Chicago, is a message not only of interest to our readers and of great importance to the cause we represent, but it is a suggestive hint of that higher financiering which is so much needed among our churches and the absence of which is a standing reproach to the ministerial profession. It is the easy boast of too many a popular preacher that he "cannot ask for money," that he "has no gift for begging," etc., etc., while at the same time he is perhaps successfully solicitous in regard to his own salary. When a minister fails to present to his people the higher claims of religion and morals and abandons prophecy at the critical point where theory is converted to action and goodwill is to be guaranteed by good deed, he falls short of the prophet's mission and evades one of the high tasks of a minister of religion. The action of Sinai congregation in accepting the suggestion of their leader is a precedent that may well be followed by the would be "Liberal Christian" denominations of America. These are the words of Doctor Hirsch: "We have had the honor to entertain in our temple again the Liberal Congress of Religions. The sessions were of a high character. Our congregation was nobly represented by your honored president, who struck the keynote of all the discussions in his introductory address of welcome. Hitherto we have been in the habit of collecting for the Congress at one or the other of the Sunday services. We have, however, made no contribution for over a year. The work which is very essential and in which none has more at stake than the Jew and for which none should display more zeal than Sinai congregation, requires also financial support. I ask that in the regular budget five hundred dollars be provided as the contribution of this congregation to this movement. This will amount to about one dollar for each of our members. Other congregations support narrower movements in this way. Let us, in keeping with our traditions and aims, support the broader movement. This appropriation will be among the best investments ever made."

Last week we gave a hopeful note concerning the outcome of the spring elections in Chicago. A hopeful number of the candidates pledged to non-partisan administration of city affairs were elected through the endorsement and co-operation of the Municipal Voters' League, whose work in Chicago in the interest of municipal honesty is a matter of national fame. But, alas, at the end of one week, a humiliating revulsion of feeling has come to Chicago from a quarter where it was least expected. Something has happened that emphasizes the oft repeated academic assertion that "municipal government in America is an unsolved problem." The republicans, finding themselves in the majority, forgetting their ante-election pledges, dis-

regarding the known wishes of the very men that elected them and trusted them, went into secret caucus and there determined to organize on strictly party lines, the honest men preferring to make common cause with the dishonest men of their own party rather than to strengthen honesty and honor in the council by affiliating themselves with the unquestionably honest and noble men belonging to the other party. This is an event not to be disposed of in the columns of a daily paper or discussed in an editorial note. It is a question for the quarterlies and the sober minded monthlies to analyze and pass upon. It deserves the study of statesmen and professors. That it will receive such attention we have no doubt and that such study will result in an unqualified condemnation of the short sighted partisanship, the unblushing dishonesty and undignified self-seeking of these treasonable aldermen, we have no doubt. But the power that brings good out of evil may find this even quite to its purpose. It is encouraging to note that the newspapers of Chicago with striking unanimity have condemned the short sighted foolishness of the delinquent aldermen. Their action forcibly shows the futility of trusting to the present primary laws and national party workers, the problems of municipal government. The *Times-Herald* struck the best judgment and highest conscience of Chicago when it declared that this experience proves that "nomination by petition" is the only method to be trusted. In this humiliation two names stand out above the others in public attention and notoriety. One is that of Alderman Mavor, a man who up to this time enjoyed the unshaken confidence of the independent and honest elements, one who represented a ward that boasts of its political cleanliness. He it was who led the revolt that betrayed the non-partisan pledges. The only apology that is offered for him by his friends is that "there was great political pressure brought to bear upon him" and that he had "developed an ambition" for the mayoralty farther on. He is a man who boasts that Republicanism and Presbyterianism are equally commanding in his life. One cannot but wonder at the influence of the one upon the other and the adjustment between the two. Out of Chicago as in Chicago there will be many who will mourn over the necessity of reading "Ichabod" over against his name. The other name made prominent is that of Alderman Badenoch, the lone republican, the one man in all the file who remembered his pledge and whose word given before the election was binding after the election. He stood out and refused to be counted. Hail, the hero! He is the seed of the new politics, the germ of a better municipal government.

A significant indication of the internal growth of the religious organizations and the uncounted energy for progress now working inside of the churches is indicated by a test vote taken among the Presbyterian ministers of Chicago recently. The Home Mission Committee presented to the body a resolution recommending that "a committee of Presbytery be appointed to take into immediate consideration the question of the federation of the churches of this city along home mission lines in the interest at once of economic and wise distribution of our Christian forces." An effort was made to limit the word "churches" by inserting "denominational" or "evangelical" or "Christian" or something similar because to leave it out might leave the doors open for fellowship with Universalist, Unitarian or possibly others. But the amendments were discarded and the resolution passed as originally presented. A similar attitude of progress and liberality is often indicated by the Congregational ministers of Chicago; indeed, the Liberal Congress of Religion finds in no denomination more hearty endorsement or more active co-operation than among the Congregationalists east and west. The time was when the duty and the necessity of a minister with a growing mind was to emigrate outside the boundaries of his denomination, but now this is too easy and cheap a way out of the difficulty. He can with clear conscience apply himself to the harder task of making more room within, of expanding the boundaries of the enclosure into which he was born, or to change the figure—let in the light into the old homestead. That hundreds of ministers are accepting this task and faithfully bending themselves to this great undertaking is one of the most significant religious signs of our day; that they do it with a clean conscience and an honest intellect no one at all acquainted with the spirit and methods of these leaders in the advance line can doubt. They find themselves as patriots found themselves in the United States before the abolition of slavery, living in a country carrying an entailment of error and wrong, an inheritance of darker days and cruder thought, and they applied themselves to the high task of reconstruction and elevation. Any careful study of the religious field today will reveal the unquestioned fact that the center of gravity of the truly liberal movement in religion in America today falls far within the base of so-called "orthodoxy." For liberality is not a thing of position but a thing of direction; not where you are now, but which way are you pointing? Halting "liberality" is not worth as much to the world as the aggressive, progressive orthodoxy. The man who is trying to build denominational lines in the name of liberalism is rendering a poorer service to the cause of progress than the man who in the interest of liberalism is trying to neutralize his denominationalism and to minimize the sectarian spirit.

The Boston Congress.

We present upon our second page this week the reconstructed and nearly completed program of the Boston meeting. Only those who have had experience in program making can appreciate the service rendered by Mr. Carter, Pastor of the Hancock Church (Congregational), Lexington, Massachusetts, the Chairman of the Local Committee, and his associates, in bringing about so interesting, symmetrical, able and attractive an array of topics and of speakers.

The program deserves careful study and analysis. Note that each session will be devoted to a special line of thought and the topics and speakers selected in connection therewith. It is fitting that the Pastor of the First Church, through whose hospitality the meeting is housed, should speak the first word; that Dr. Janes, the Chairman of the Local Committee, should give the address of welcome; that the President of the Congress should respond. And no more fitting man could be found between the two oceans to preach the opening sermon. For Heber Newton, more successfully perhaps than any man in America, has succeeded in bringing the old face to face with the new, in bringing the last and largest word of science to the service of a church rooted in the past and conserving its inspirations. The appearance of Samuel M. Jones on the first evening mars somewhat the symmetry of the program, but it was then or never with the busy Mayor of Toledo and he who has won the title of "Golden Rule Jones" cannot be spared from the platform of the Congress. Wednesday morning will be given to philosophy and Dean Everett of the Harvard Divinity School, Professor Cummings of the same University, and Frederick E. Dewhurst of the University Congregational Church of Chicago will be the speakers. Wednesday evening will be given to science; Professor Dolbear of Tufts College and Professor Shaler of Harvard, names honored wherever science is honored, will be the leading speakers. Thursday morning will be given to the historical and comparative study of religion, Dr. Crothers making the opening address, the three other addresses being significantly given by a representative of the modern Hindu faith in its historic continuity, a representative of the blossoming of the old faith into the new faith of the Brahmo Somaj, and by one born and reared in Armenia, but representing at the present time the Ethical Culture movement of America. The Swami that represents the Hindu faith is one of the trusted Orientals now in this country. The Rev. Chandra Pal has studied at Oxford for the new ministry in India and comes recommended by such men as Prof. Estlin Carpenter and other leading Unitarians of England. On Thursday evening it will be sociology. Prof. Henry S. Nash, D.D., of the Episcopal Divinity School of Cambridge, making the opening address. Other addresses will be made by Mrs. Frederick Nathan, of New York, the moving spirit of the Consumers' League, and Prof. Charles Sprague Smith, the head of the People's Institute in New York City. Friday morning will be given to the institutional work of the church. Mr. Charles B. Spahr of the *Outlook* Rev. Mr. Burr of the Baptist Church of Newton Center, Rev. Anna Garlin Spencer of Providence, and Rev. J. M. Pullman of the Universalist Church of Lynn, will speak. Friday night will be fraternal and inter-denominational, with such men as Dr. Hirsch, Rev. W. S. Crowe of New York, Professor Ryder of the Andover Theological School, Rev. Samuel A. Eliot, Secretary of the American Unitarian Association, and Dean Hodges of the Episcopal Divinity School. The session ought to be a memorable one even for Boston. On Saturday evening there will be a reception to the Congress at Cambridge, and Sunday night will bring the Congress to a close with a great meeting in Dr. McKenzie's church at Cambridge.

Here is a program where Episcopalian, Jewish, Independent, Congregationalist, Universalist, Unitarian, Presbyterian, Ethical, Culture and Brahminic voices will be heard. Representatives of the church and of the college will stand side by side. Local subcommittees have been appointed to take charge of the press, make arrangements with hotels and to advance the advertising.

The character of the papers is sufficiently guaranteed by the eminent names announced. The spirit of the Congress is indicated by the call issued by the Local Committee. The officers of the general Congress would be very glad to extend the influence of this Congress by giving the words that are spoken on one side of the continent the wings that will carry them not only across the continent but over the seas. The publication of such a body of addresses as here contemplated will mean money, not much in view of the wide constituency that ought to be interested.

The Congress asks for five hundred dollars special subscription which would secure the speedy publication of a stenographic report of the Congress in pamphlet form and otherwise guarantee the maximum success. The readers of UNITY are not all poor and those who are not poor are not all satisfied with the good their money is doing. Some are tired of the waste of money and life on petty and secondary interests. May we not hear from such promptly? Let the subscriptions come not only in the five dollars, which are welcome, but in the twenty-five dollars and the hundred dollars. The only reason that they are not coming in five hundred and thousand dollar blocks is because those who are stirred with ideals themselves are distrustful either of the willingness or the ability of others to worthily join them and make common cause with them.

Look thou abroad and swear a love for all
Thou seest, and all thou canst not see, and peace
Shall canopy thy soul as full of hopes
As Heaven of stars o'erbends the summer night.
Who so can comprehend the fullness all
Of thought that's hid in that word love, has read
Life's riddle well and has the key of joy.
Love is beyond and justice does include;
In fullest wisdom only is it found.
Who hates a thing in all the universe
Breeds in his soul a life-long discontent.
To hate is but to suffer; and to loathe
A single sweet existence is to mar.
False love is self by passion echoed back.
True love goes trembling from the soul for aye
Like music from the gates of Paradise
In vibratory sweetness unreturned.
Twice blest the soul that's atmosphered in love
And has no ritual for it. Sweet the joy
That ripples o'er the common beach of life.

—*Luther Dana Waterman.*

From "Phantoms of Life."

"Mr. Beecher," said the owner of a horse which the doctor was hiring of him, "that horse will work in any place you put him, and do all that any horse can do." Mr. Beecher eyed the horse admiringly and then remarked: "I wish to goodness that he was a member of our church."—*Boston Transcript.*

The Golden Mean in Educational Methods.

The problems of education and educational methods are as perennially new, interesting and important as the coming of spring to the earth or of little children to our homes. No one tires of spring and spring blossoms because he sees them so often; and no normally constituted human being tires of little children and youth because they are the most common sight on earth. The spirit of the true teacher will ever be that shown by the good old German professor who, in reply to the question of a scientific man as to whether he did not weary going over and over the same studies year after year with his different classes of pupils, and whether he would not prefer the field of original scientific investigation, replied, "Ah, your interest is in new facts, but mine is in new minds."

And so also it may be said of the constant procession of new theories and new methods which are pressed upon the attention of teachers and principals of schools and educators generally. They are all interesting; many of them commend themselves to our judgment as worthy to be tested; but those of us who have had the longest experience as teachers and educators are the least sure of the results of any proposed method until it has been tested. We also find that one of the chief difficulties with nearly all new theories and methods is the tendency of their promoters to go to extremes.

The educational methods of, say, forty or fifty years ago could not have been wholly bad, else how comes it that we have such a large number of noble leaders of thought and action among men and women of to-day who are nearing or past their sixties? They were educated by those methods. In those old days children were, perhaps, too sternly repressed, and their likes and dislikes too little considered. But they were taught one beautiful virtue which has almost disappeared from the characters of the children of to-day—obedience. Another thing they were sternly taught, and that was respectful and deferential treatment of their elders and superiors in authority. And when one sees to-day, as we so often have the opportunity of seeing, a little child of two, three or four years whose unrestrained impulses and unrepressed selfishness make its presence a nuisance—nay, often a terror—in orderly households, one sighs for the good old ways of bringing up children, and questions earnestly whither all this new *laissez faire* training of little ones tends. We all admit that the mothers of half a century ago were too little acquainted with the laws of growth and the psychology of the child mind generally; but the too-much-observed, too-much-attended-to child of to-day certainly represents the other extreme, and—as some of us who have observed long enough think—has considerably less prospect of a growth into sturdy manhood or unselfish, unconscious, normal womanhood than the child trained in the regime of fifty years ago. In too many instances parents and teachers have lost the golden mean in the training of little children.

This holds true also of children past the age of early childhood. The aim of the fortunately circumstanced parents of to-day—a not unworthy aim in the main—is to surround their children with every comfort and even luxury; to provide for them every innocent form of pleasure; to lead and win rather than compel in everything like duty. Luxury, ease, comfort are really very perplexing elements of the problem of educating this younger generation. The wife of one of the millionares of Chicago, an earnest Christian woman, once said to me in speaking of the education of her children, "The question my husband and myself most frequently ask ourselves is, 'What shall supply to our children the incentive that necessity supplied to us?'" John Stuart Mill, the account of whose intellectual acquirements is almost beyond belief, says in his autobiography: "I do not believe that boys [and it is just as true of girls] can be induced to apply themselves with vigor and, what is so much more difficult, with perseverance to dry and irksome studies by the sole force of persuasion and soft words. Much must be done and much must be learned by children for which rigid discipline is indispensable as a means.

"It is, no doubt," he continues, "a laudable effort in modern teaching to render as much as possible of what the young are required to learn easy and interesting to them. But when the principle is pushed to the length of not requiring them to learn anything but what has been made easy and interesting, one of the chief objects of education is sacrificed. I rejoice in the decline of the old brutal and tyrannical system of teaching, which did, however, succeed in enforcing habits of application; but the new, as it seems to me, is training up a race of men [and women] who will be incapable of doing anything which is disagreeable to them." In other words, in the matter of requiring and even compelling children to learn lessons or do things they do not like, we are to seek the golden mean.

In the above quotation from John Stuart Mill he has concisely stated another of the most serious educational problems that confront parents and teachers to-day. The conditions with which we too frequently surround our children are such that habits of application, habits of self-denial are not being formed as they should be. Hence it is true now, as it has always been, that our greatest and most learned men and women come, not from the ranks of those who have had every educational advantage, but from the ranks of those who have been obliged to struggle and make sacrifices in order to obtain an education and who have brought to the pursuit of their studies

The patience learned of being poor.

Mill strikes the keynote of another modern educational problem when he speaks of "lack of habits of application." One of our latest and most approved theories and methods of education is that which insists on awakening and stimulating the attention of children and young people in regard to everything going on around them. Object lessons of every kind are to be presented to them; regular recitations are to be set aside for some improving excursion or outing; definitions are belittled, and the training of the memory is considered as of far less value than the training of the eye and ear. The golden mean again, good friends! These things have their place and importance, but there is danger of extremes. The attention of many children is so distracted by the great variety of things they see and hear and have explained to them,—by the numerous "improving" entertainments and lectures they attend, stereopticon views, etc., all good in themselves,—that their memories become like those of elderly people. Facts that they should remember from their reading and study, definitions they should hold in their minds, all make but a surface impression, to be obliterated by the next thing that momentarily engages their attention. I have often been pained and perplexed to observe in children thus entertained and instructed that lessons quite well learned and recited one day are found to be almost entirely obliterated from the memory by the next. To counteract and remedy this most unfortunate mental condition requires first the shutting off of many of these educational divertisements, and the going back to the good old methods of quiet, systematic, hard-working study hours; of the exercise of the memory on, not just easy pieces and easily understood nature or science lessons, but on such lessons in mathematics and literature and history as require a strong effort of the mind to grasp and hold. It still remains, as we were taught in our youth, that there is no royal road to learning.

There has been some very interesting discussion lately among educators and students as to the propriety and utility of introducing the young student

of literature to masterpieces which he cannot fully comprehend. A writer in a recent number of *The Dial* sees in our present methods of the study of literature the same danger as that to which I have alluded. He says: "The great variety of new educational devices which are nowadays urged upon the bewildered young teacher are too apt to have this in common, that they involve a relaxation of discipline for the student, and take from him a sense of responsibility for his own performance. If a problem seems too hard there is always some one at hand to relieve him of the effort necessary to master it, and he is encouraged to seek such relief before he has half exhausted his own resources." Applying this criticism to the study of literature the writer continues, "The notion that it must all be explained and digested then and there is fatal to the growth of appreciation." And, again, "The disrepute into which cultivation of the memory has fallen is one of the most alarming features of recent theorizing, and no educational word is to-day more needed than a strong re-assertion of the claims of this faculty upon the attention of the teacher."

Thoroughness in any study necessitates steady, patient work; a stern holding of the attention to the task in hand till it is mastered, and with most children this attention must be enforced; few give it without such enforcement. Few naturally enjoy memorizing, and without the power to do so some of the best results of school days are lost. And speaking of thoroughness in the elementary branches, who of us have not had opportunity to compare the elegant letters written by the educated women of half a century ago with the scrappy, scrawly notes—frequently signed "Yours in haste," written by so many girls and women educated in our latter-day schools and under our modern methods? Penmanship, composition and forms of expression were regarded as beautiful arts in those days, and were practiced with a respect due their importance. "What is the use of my troubling myself to learn to write?" said a little boy in the primary department to me; "when I get big I mean to keep a stenographer." Then, too, the pupils of those schools in their studies of literature really studied and profoundly impressed upon their memories the classics. They were not submerged and confused and bewildered by the flood of literature that sweeps over the world to-day. Our students of fifty years ago read and studied Milton and Shakespeare, and Bacon's Essays, and Locke on the Human Understanding, and Burke on the Sublime and Beautiful, Addison and Pope, Thomson and Gray. Every one of these writers gave the mind food for earnest thought; and while, perhaps, there was not enough of diversion and entertainment pure and simple in the books of those days, and while also a rather somber cast was given to the mind by lack of these elements, yet we must concede that this training developed a genuine love for good literature such as it is often very hard to develop now. It developed such a love as made books the beloved friends of humble, happy homes; that made the quiet hearthstone, far removed from the gay crowds rushing after exciting and ephemeral pleasures, the dearest place on earth, where the companionship of the choicest and noblest spirits of the past was shared by husband and wife, father, mother, brothers and sisters. We have not yet attained such results in our newer methods of education as will warrant our making light of or wholly forsaking the methods that secured such results.

All of these reflections and animadversions are not meant to decry the new, but only to call attention to the good points of the old in educational methods, and to emphasize the truth that in all our work the thing we need carefully seek is the balance of the golden mean.

Mrs. Helen E. Starrett.

From Education of February, 1900.

Proceedings of the Wisconsin Congress of Religion.

Held at Green Bay, Feb. 27-28, 1900.

WEDNESDAY AFTERNOON.

(*Continued.*)

ETHICS AS THE BASIS FOR PRACTICAL UNION IN RELIGION.

Mr. Pike of Chicago: Mr. Chairman, it is a mere accident that I happened to be right near Mr. Titsworth, but it is not accidental that I am as close to him as I could be in following and adopting, and endorsing and practicing to the measure of my opportunity, exactly what he has been advocating here. I have reiterated again and again, whenever I have had opportunity, what is really the thesis of his paper this afternoon, that the duty of the church is to supply every normal need and spiritual need of human life, that it has no business to allow these great privileges and opportunities to escape into hands that exploit them often not for the good of the several but for the good of the one who administers.

People are waiting for this, and the example of the early days is with us. We have never yet begun to realize the revolutionary character of the early years of Christianity, how much of a revelation Christianity itself was. Christ's revolution in conception was followed by the apostolic revolution in principles, and when Paul, in an epistle to the Corinthians repeats five times in some chapter or other—perhaps it is the eighth—you can find on reading the epistle through, where he says "to the weak became I as weak that I might gain the weak," and "to the Jew became I a Jew, that I might gain a Jew," and so one, five or six times he became all things, that is, he became the right thing to every man, that he might by every means gain as many as he could.

Now, that was practical common sense, and it can be done; many of us have done it in a small way, but the trouble is, as the paper stated, we are anxious to conserve the oldest, not the best; the church itself will be the very first to stand in the way of the pastor—or the session, or the body of deacons or whosoever or whatsoever may be the name of the authorities—if you attempt to eliminate the time-honored and inefficient practices or add to the new ones. I know, for I have tried it; I have tried to have these same things — boys' brigades and girls' brigades, and sewing schools, and cooking schools, and reading rooms, and men's clubs, and things of that kind in an industrial town where they were needed—I had wheels within wheels, but had not the kind of wheels that were needed, and the church was my own church, but we were compelled to suspend the endeavor.

Now, many of you have that same experience; the church first of all needs instruction; you want to spread this truth widely till the membership of the church will come to the aid of the ministry and realize that it has this broad duty to humanity to perform.

The Chairman: Let us give the laymen a chance. They are the ones that ought to help us out in this matter; some of you business men who boast of experience in practical methods, what have you to say about this? If I knew you I would call you out by name. Mr. Spence will help me. Who is the man to talk on this subject? Mr. Cady, have you any light on this subject from the business world?

Mr. Cady of Green Bay: I didn't come to talk. I do feel, however, and I think we all feel, that the practical things, the things that meet the requirements of human life every day, and everywhere, are the things that are needed in the churches.

The Chairman: That is better than a better preacher's speech. I think some of us who come from a distance are anxious to hear from those who are not on the program; and if I can serve this meeting this afternoon in any way, it will be by calling out those who probably would not be heard, unless they were called out. I have a list of ministers here who are not on the program. Oconto has a far away sound. I do not remember how far it is away from here; I have forgotton my Wisconsin geography, but here is the Rev. J. A. Macartney, of Oconto; let us see you, Brother Macartney, and let us hear you.

Mr. Macartney of Oconto: I like very much the expressions that have been given in the papers. When sometimes there is a thing said that awakes a sympathetic chord in the heart of a young minister who comes from a theological seminary with his heart full of enthusiasm, and his mind vigorously working with new ideas, and when he attempts to apply the power and facts, as has been stated, and in his own church, nay verily his own session, or the organization by whatsoever name it has been called, finds a drag, it is certainly time for him to come to a convention of this kind and be cheered up a little bit. I think that the members of the churches of Wisconsin, when they blame their own church for being dead and not alive, have no right to blame others than themselves, so long as they will not let new ideas be put into use. I do hope and trust that the day may come that all those natural cravings of our young people may be satisfied within the bound of the church. It is there that they are baptised and brought up; it is there that they are married, and it ought to be within that same church that they find their legitimate enjoyments and pleasures, as well as receiving their instruction, and their spiritual direction.

Mrs. Vandalia Varnum Thomas of Chicago: Mr. Chairman, I would like to ask Brother Titsworth if he would apply this same expansion to the machine in the pulpit, as to the general machinery of the church? That is to say, if he would ask the minister, or expect the minister to take up the great and vital questions before the people to-day; the labor interests, trusts, problems of wars, of conquest, and all those things, and discuss them just the same; because you have to do it in life. I would like to ask him that.

Mr. Titsworth: I would not like myself to do the picking of the men to be entrusted with this very responsible, significant labor. I would not want to try that teaching in the pulpit. I think the number of those who can organize a boys' club or a girls' club, a sewing school, is infinitely greater than those who could discuss safely and intelligently, these questions in the pulpit, and yet I would have the machine in the pulpit, considerably well organized, yes—expanded—very considerably. But I believe the pulpit is only one of the agencies of the church, and my thought would be that it is more necessary, more vital to increase the agencies, and diversify the machinery, than to increase any particular one of the agencies of the church, whichever it happened to be. I think it would stimulate the clergy to talk more on these subjects.

Mr. Osborne of Lake Geneva: As far as the topic before us is concerned, it seems to me there must be something a little wrong in this respect. One of the leading editorials in the "Congregationalist," a week ago, I think, calls upon the minister of today to be one qualified to teach; he must be a good business man, and not run the church into debt; he must be his own evangelist; and capable of being captain of a soldiers' brigade, and teach girls how to sew. Before I heard Mr. Jones a good many years ago, I was told that a minister was a man who was not good for anything else; and these two things don't seem to harmonize. I do have this serious question, though, with all the rejoicing I have in the new outlook, how a second-class sort of a man like some of the rest of us are, if Mr. Titsworth is not, is going to accomplish these things, particularly in one of the smaller parishes? How is the church in a limited field, where three-fourths of the churches are not in any wise measure up to this higher ideal, which ideal I enjoy?

Mr. Titsworth: Of course the carrying out of any ideas like these into practical work would necessitate the presence in any well organized church, of a good stock of men and women. I should have said that. Our brethren of the Roman Catholic Church are far wiser than we in that they give distinct labors to men who are distinctly qualified for specific labors; and I trust the time will come when the Protestant Church will see the utter absurdity of asking one man who may be gifted in one way, to undertake more than he is able to do,—things he is not able to do. If the church varies its machinery, diversifies its activities, it will of necessity put into its service, men who do these things, and that will be one of the highest results, one of the most blessed results of the work.

Now, back of that, too, we must begin in the theological seminaries; they must be reorganized; it is a pity that so deadly a waste of resources is going on in our theological seminaries; they are equipped and endowed to teach a lot of stuff that the average young man who adjusts himself to the time he lives in has to spend three or four years in forgetting after he gets out of the seminary. We must begin there; there must be an adaptation of means to ends in the seminary. Young men must be sent out qualified, if they are capabable of being made qualified, to do this diversified work, instead of being sent out, as it is sought to send them out, qualified to do a single thing, and that is to preach. If they are going to be administrators and captains of this spiritual industry, they must be able to do something else than preach, or there must be evolved a class of men who can do with the preacher, the work which will then be the function of the church to do, and is so desirable.

The Chairman: Mr. Titsworth did not say what I thought he would say, though he said something very true and very important. My experience goes to prove that there is material in Mr. Osborne's parish and everybody's parish that could be put to work just in this direction. I left a mill a running down in Chicago which has today eight people tending to the grinding, I am sure, and twenty-four or twenty-five others closely connected with it, and it is grinding there every day. It is grinding all the time, whether I am there or not, and I have only utilized one little fraction of the material that is lying around loose waiting to be utilized. Right here in Green Bay, in this man's church, and every other man's church, there are men and women, boys and girls waiting to be put to work, and they can do some things better than you ministers can.

Mr. Titsworth: That is perfectly true, Mr. Chairman.

ETHICS AS A BASIS OF PRACTICAL RELIGION.

By Rev. F. T. Rouse, Pastor of Congregational Church, Appleton.

"My little children, let no man lead you astray, he that doeth righteousness is righteous, even as God is righteous."

I have headed this paper with a very astounding statement, that only one among the bravest and wisest of men could promulgate. And backed up though it is by the authority of such a one as John the aged and beloved the world even yet hesitates to accept it in its full significance. "He that doeth righteousness is righteous." Think of a man daring to affirm that he that maketh paper is a paper maker. He that driveth

a hack is a hack driver. He that conducteth a street car is a street car conductor. But these statements are no more audacious than that of John when he dares before a stray-going world say: "My little children, let no man lead you astray, he that doeth righteousness is righteous."

There has been a great deal of so-called righteousness in the world apart from the simple righteousness of doing right. There have been a great many kinds of so-called saints apart from the simple righteous saint. There are abundant efforts at religion apart from the simple religion of being righteous. "So many forms, so many creeds, so many ways that wind and wind." In the midst of the infinite maze John says, don't be mistaken, don't be led astray, righteousness consists in doing right.

All the other saints are counterfeits. The ethical saint, he that in character and conduct is right, just as God is right, is the only true saint.

A large part of the history of religion would be a history of the way the world has been trying to be righteous apart from righteousness.

It has been held that the man who holds his arms up toward heaven till his joints ossify is holy.

It has been held that he that fasts and deprives the body of its simple sufficient and natural nutriment is righteous.

It has been held that he that holdeth in his head a complete and complex system of theology is righteous.

It has been held that he that cried loudly and long, "great is Diana of the Ephesians," or "Lord, Lord," is righteous.

It has been held that he that repeateth the greatest amount of Scripture or goeth to the most meetings is righteous.

All are astray, says John.

Right doing make right saints.

In the great diversity of opinion and faith of our era, is there one practical basis, working basis, on which we can agree? Is there a common working ground? Is there something so broad and fundamental that all people of high motive can come together so that in the midst of the diversity of form which may long remain there may be a practical unity of spirit and purpose and practical effort and result?

I believe that there is. I believe that more and more we are discovering that there is. This common ground is in practical ethics. Here is the natural supremacy of ethics.

Christ divided the world into two classes. Not on the basis of philosophy, not on the basis of theology, not on the basis of ethics, but on the basis of conduct.

"Blessed are they that do hunger for righteousness."

But we have divided those that hunger into a hundred classes, according to the tint of their gowns and not real, practical right doing.

Ethics is the science of right living, the science of conduct. Christian ethics is the science of living according to Christ. Ethics is not the art of thinking great things, or speaking great things, but of living great things. Ethics is not even the art of calling attention to morals, and righteousness. We sometimes become very vehement in preaching, we wax warm and eloquent in laying down rules, but this is not ethics. Preaching does not make a man holy. Ethics is doing these things. Not righteous are ye if ye say them or hear them, but do them.

We can make ethics a practical ground of union, because humanity is practically at one on the matter of ethics.

I. The world and the church practically agree on what is right and wrong, on feeding the hungry, and keeping pure.

One of the most profoundly orthodox men I ever came in contact with was in a former parish, and when he died the world said: "Well, whatever he believed, if there ever was a Christian he was one;" and they recounted the Christian deeds that he did. They said he lived after the pattern of Christ.

They gave their assent to his ethical life, though not to his theology.

A Portuguese man in the Hawaiian Islands said to me (He was the illegitimate son of a Roman Catholic priest, whose father used to say do not do as I do, but do as I say.):—"Your church all right, my church all wrong. Portuguese go church much, pray Mary; but Portuguese lie, steal, drink, swear. Your people no go church much, but you no lie, no steal, no drink, no swear. Your church all right." He judged by the right standard.

I present this not as a comparison of the churches, but as an example of the world's estimate, and it is likely to be correct.

The world approves of the morals of Jesus, the life of loving service. Graham Taylor in his Free Parliament where anarchist, socialist, agnostic and Christain all meet on a common platform, said that in all his experience with the bitter opposition to the church and to forms of religion, he had never heard more than two people speak disrespectfully of the life and teachings of Jesus. The world agrees in him ethically.

II. Christ emphasizes ethics as the basis of all religion. Christ stakes his life and religion on the basis of ethics. Christ makes ethics supreme in the matters of religion. Departure from Christ in the Christian from the life and conduct, from ethics to something less fundamental, policy, form or creed. Jesus' teaching is ethical and religious rather than theological. His cry was ever do, do, do, the things I do and the things I command; don't say, "Lord, Lord." He went about doing good. His words are spirit and life, not a system of theology.

To believe on the Lord Jesus is not to hold a certain theory of the atonement, or even of his own person, but to catch his spirit and to love his life, which we are very loath to do. Why cannot all the world say: "If Jesus Christ is a man and only a man, I say that of all mankind I will cleave to him and to him I will cleave always. If Jesus is a god and the only god I swear I will follow him through heaven and hell, the earth and the sea and the air."

It is not even the one who would go out with Jesus and Moses and Elias on some mountain summit who is religious in his eyes, but rather he that healed the sick, helped the poor, did justice and loved mercy.

He was willing to throw down the ethical test, and say, "by their fruits ye shall know them." No matter how the theological tree looked, if it bore apples of loving service it was a good tree.

And his final estimate of all good and all bad was in the ethical test as to whether any one fed the hungry or gave drink to the thirsty. "Inasmuch as ye did it unto one of the least."

The sanctions of eternity are the sanctions of ethics.

If all liars "shall have their part," etc., the emphasis is on the destructiveness of lying and not on the desirability of fire.

When Father Taylor was told that according to his (Taylor's) preaching Emerson, his friend, would go to hell, he answered, "well it may be so, but if he does he will change the climate there and emigration will set that way."

III. Ethics may be a common basis for union in that religious bodies are practically agreed also upon the ethical basis. The Parliament of Religions uniting in the Lord's prayer can say, "forgive us our debts as we forgive our debtors." They could agree

in answer to the question, "what doth the Lord thy God require to thee but to do justly, love mercy, and walk humbly before thy God." We are agreed in the desirability of acting as though God were a father and men brothers.

All churches are agreed as to who is a good man. Set your churches to bind up the broken hearted, and they will not find grounds of disagreement.

When a good priest, like Father McGlynn, dies all the Protestant world approves his life and character and when a good Protestant dies the Catholic church, as they did in the case of Mr. Moody, says, "he belonged to the larger church." Why not be content with the larger church?

We should stir up each other to good works rather than stir each other up with theological sticks.

IV. Ethics is a safe basis of agreement, for a common righteousness leads to a common faith.

Ethics gives eyes to theology. People object, "if we agree on the basis of ethics we shall get all mixed up in our theology." No, we shall ultimately agree in theology.

I went into a Roman Catholic family, one of whose boys was coming to our church, and the mother, a good Catholic, said the priest had been around urging her to take the boy out of Sunday school in the Protestant church. She said, "no, the boy is a good boy, and he is getting good, there, 'Who does right finds right.'" I had never heard the maxim before—but I had heard "He that willeth to do his will shall know the teaching." Both point to the same fact; practice is the true basis for theory. Who does right eventually thinks right. Watch your conduct and your conduct will watch your theology. Love man, and you will come to love God.

Ethics gives eyes to theology.

"Commit thy works unto Jehovah and thy thoughts shall be established."

Can we not agree on the basis of work and keep our thoughts and theories in solution till by Jehovah they become established?

Diamonds are created by mountains of weight and ages of time, so true gems of theology must result from mountains of right doing, practiced for ages of time.

Righteousness is superior to theology.

Good ethics can float a good deal of poor theology, but no amount of good theology can float poor ethics.

This convention is called on a liberal basis as I understand it. I would it were called on an ethical basis. We can't all unite on the new theology. We can only unite on practical ethics. 'Tis not the man who goeth about saying "Lord, Lord, New Theology, New Theology," that enters the Kingdom of heaven. Nor is it he that crieth "Lord, Lord, Old Theology," but still he that doeth God's will. By their fruits ye shall know them.

V. If ethics is superior to theology, it is also the mother of religion. Religion is defined in terms of Christian ethics, "Pure and undefiled religion before God and the Father is this—to visit the fatherless and widow in their affliction, and to keep himself unspotted from the world." Kind acts and a clean life, this is religion. All the sweet emotions of religion flow most easily from the practice of ethics, charity. I quote from Martineau:

"It is surprising how practical duty enriches the fancy and the heart, and action clears and deepens the affections. Indeed no one can have a true idea of right until he does it, has done it often and with cost, does it always and with alacrity; then comes peace ineffable. Does any one complain that the best affections, and the heavenly spirit are strangers? Let him not go forth on any strained wing of thought in distant quest of them, but rather stay at home, and at his house in the true order of conscience, and of their own accord divinest guests will enter."

I believe that the world is coming together. I believe that there will be increasing practical union. I believe that we will be content to lay on the shelf increasingly doctrines that have no practical bearing on ethics.

It does not make me a better man to believe that a whale swallowed Jonah, than to believe that Jonah swallowed a whale. It does not make me a better or worse man to have a certain view of the conception of Christ. But it does make me a good deal better or worse man if I do or do not love the Lord Jesus and try to in all things imitate his life, and come like him into fellowship with the Father, and be righteous as God is righteous.

We must learn easily to disregard non-ethical positions. I go to Northfield, or Keswick, or to a parliament like this. I find it hard to swallow a good many things I hear in either case. Shall I then turn up my theological nose and depart?. No. I say "there is a beautiful ethical basis here. These men are good men. I will hold, if necessary, at times, my theological nose, and eat a good meal of practical ethics. I will seek cleansing of life, I will seek consecration to service." And I come away blessed and fitted to bless. As Moody said when the Universalists asked if they could join in his work, "If you can stand me, I can stand you."

Why not unite, as Drummond suggests, on the program of unity, printed and distributed among themselves by the Society of Edinburgh University:

1. To bind up the broken hearted.
2. To give liberty to the captives.
3. To comfort all that mourn.
4. To give beauty for ashes.

The garment of praise for the spirit of heaviness.

This can be agreed upon by the sweet sister of charity who goes to Santiago with the red cross on her arm and cares for the yellow fever patient and dies; and the less pious, but perhaps more efficient Leonard Wood, who, with his one-half ton of corrosive sublimate, drives out yellow fever altogether.

They both give the oil of joy for mourning.

Can we not all unite in the new ethical apostle's creed of the beloved Ian Maclaren:

"I believe in the clean heart.
"I believe in the service of love.
"I believe in the unworldly life.
"I believe in the beatitudes.
"I promise to trust God, to follow Christ, to forgive my enemies, and to seek after the righteousness of God."

The Golden Age.

O Golden Age, whose light is of the dawn,
And not of sunset; forward, not behind;
Flood the new heavens and earth and with thee bring
All the old virtues, whatsoever things
Are pure and honest and of good repute,
But add thereto whatever bard has sung,
Or seer has told of, when in trance or dream
They saw the Happy Isles of prophecy.

Let common need, the brotherhood of prayer,
The heirship of an unknown destiny,
The unsolved mystery round about us make
A man more precious than the gold of Ophir.
Sacred, inviolate, unto whom all things
Should minister as outward types and signs
Of the eternal beauty which fulfills
The one great purpose of creation, Love,
The sole necessity of Earth and Heaven.

—*John Greenleaf Whittier.*

Every noble life leaves the fibre of it interwoven forever in the work of the world. *Ruskin.*

The Sunday School.

A Course of Study in the Non-Biblical Jewish Writings.

NOTES FROM THE MOTHERS' NORMAL CLASS OF ALL SOULS CHURCH, CHICAGO.

Prepared by E. H. W.

XX.

Apocalypse of Baruch.

MEMORY TEXT:

Thy law is life and thy wisdom is right guidance.

I have been overwhelmed with the wealth of material under the general head of Apocalyptic writings belonging to this period, as I find them arranged in the Encyclopaedia Biblica, which is the last available word on this subject. The article on "Apocalyptic Literature" is written by Mr. Charles, who is professor of Greek Christian literature in the University of Dublin, but who lives in Oxford. He has done a vast amount of original and interesting work in this field. I have his edition of the Apocalypse of Baruch before me. It is interesting reading and he has done the same thing for the books of Enoch, the Jubilees, and the Psalms of Solomon. He arranges under the general head of Apocalyptic literature the Apocalypse of Baruch, the book of Enoch, of which there are really two books, an Ethiopic Enoch and a Slavonic Enoch some 150 years later and scarcely belonging to this period, the Ascension of Isaiah, the book of Jubilees, the Assumption of Moses, the Testaments of the Twelve Patriarchs, the Psalms of Solomon, the Sibylline Oracles. Two of these books I originally omitted from our course of study. I have, however, repented the omission and, if you will have patience, we will put in the "The Ascension of Isaiah" and "The Testaments of the Twelve Patriarchs."

This list is interesting for three reasons:

First, poetry is always interesting; imagination is, after all, solid stuff. We think of it as butterflies' wings and that kind of thing, but it is the solid material out of which life is made, and to acquaint ourselves with the products of the imagination is to become possessed of the best things human nature has made and those out of which history has grown. This whole realm of Apocalyptic literature commends itself to us on that account. It is human imagination lending itself to the solid business of life. If Milton and Shakespeare are justifiable these Apocalyptic books are justifiable, just because they are poetry.

But they are more than that; they represent the backbone of the Jewish faith during the three hundred years immediately preceding and following the time of Jesus, that is from about 200 B. C. to 100 A. D. They are the best history we have of the internal life of the Jewish people. The Jew who undertakes to make out his religious pedigree on the line of the tradition of the synagogue, the rulings of the tabernacle, the refinements of the priest, is lost; but if he traces it back on the line of these dreams, these Apocalyptic ecstasies, he is on sure ground. The third reason, which we can better appreciate when we come to our next year's studies, is that we find here the most obvious and satisfactory background of the New Testament.

We are already acquainted with our friend Baruch, for we met him in the Apocrypha. Baruch was the traditional secretary of the prophet Jeremiah. He is supposed to have had a great deal to do in shaping the best life of the Jews in that most trying period when Jerusalem was going down, when Babylon was at her doors.

Now "Baruch" has become like "Enoch," "Manasses," the "Maccabees," the "Sibylline Oracles," a name to conjure by, a peg upon which to hang any good thing made in these days, a lay figure upon which to hang the wares of the moralists, poets, agitators of the time. This Apocalypse of Baruch turns out to be, not the work of a single man, but a literature, more or less fragmentary, representing five or six different oracles finally collected and put into one round shape. This Apocalypse of Baruch was lost from the western world for some seventeen hundred years. In 1866 Ceriani, the learned librarian at Milan, published a Latin translation of an Ethiopic version. He gave first a translation and then the original text printed in modern Coptic type, and soon after that a photo-lithographic fac-simile of the original. The main part was based on the only known manuscript, which he discovered somewhere in the treasures of Milan. And now Professor Charles has given us an English translation based on the Ceriani manuscript, adding to it the last nine or ten chapters, which he himself has collated from various manuscripts, printing his translation on one page and a copy of the text on another for the benefit of the scholars. We are under a disadvantage because the authors of all the books accessible have the scholars in mind, not us; after a while they will simplify these writings, so that our boys and girls will be delighted with them, for the substance is easily within their reach.

The text of the Apocalypse of Baruch is comparatively a small portion of this volume. Mr. Charles says:

"In this Apocalypse we have almost the last noble utterance of Judaism before it plunged into the dark and oppressive years that followed the destruction of Jerusalem. In this work we may feel sure that the original was shorn in large and growing measure of its ancient vigor, and this is certainly the case in the version now before the reader. For the translator, having the interests of scholars before his eyes, has made it his aim to give a literal reproduction of the Syriac. And yet, even so, much of its native eloquence has survived, so that to be prized it needs only to be known, and our appreciation of its beauty, its tragic power and worth, must grow in the measure of our acquaintance with it."

Now I do not know how I can give you the best taste of this book. Here are discussed the very questions we find discussed by Paul, "original sin" and "justification by faith," and any amount of Messiahship. This book does not fit into the life of Jesus except in so far as the dreams of a people are always realized in the noblest things that come along. This dream is that Jerusalem is going to be restored and after that something is going to happen by means of which a spiritual domination will be established to last forever. The book takes up the very polemics that came to be the original of the dogmas of Paul.

This book falls into seven parts, each of which contains a vision followed by a fast. From one the fast seems to have been left out, but the editor thinks this was a mistake and that it should have the alternation of a vision and a fast, like the other portions of the book.

Let us see how it starts out:

"It came to pass in the twenty-fifth year of Jeconiah king of Judah, that the word of the Lord came to Baruch," etc. It is unhistoric from the beginning. Jeconiah ruled only three months, being carried off to Babylon eleven years before the surrender. But it does not need to fit historically. When authors were writing in the last century B. C., or the first century A. D., and projecting their dreams into the sixth century B. C., they could be as vague in their facts as they pleased.

I have been much interested to find that the book of Enoch is one of the books circulated authoritatively and read and utilized by the Christian Scientists. This is perfectly natural; the book lends itself to that rhapsodic dream of a magnificent consummation in which all the inconveniences of life shall be promptly put down by some kind of a visitation from above or beyond. It is not our part to discount these dreams, but it is somehow to realize that we cannot telescope facts, even in the interest of heaven. We must have a perspective and hold hard on to the realities which alone make dreaming possible or worth while.

The Study Table.

The Last Gifford Lectures.*

The lectures herewith produced appear in a more extended form than when delivered in the early months of 1899. The philosophy which they set forth is that to which Prof. Royce has steadfastly adhered throughout the course of his philosophical teaching. Its earliest expression was in the chapter entitled "The Possibility of Error," in "The Religious Aspect of Philosophy," where the subtile point was made "that the very conditions which make finite error possible concerning objective truth can be consistently expressed only by means of an idealistic theory of the Absolute." The same point has been made more carefully, if possible, in Prof. Royce's later books, especially in "The Conception of God." In the present lectures the argument assumes a decidedly new form, not that Prof. Royce is disposed to concede the justice of Prof. Howison's criticism of his "Conception of God," but because in the present setting the whole matter appears in new relations to various philosophical problems and is, to Prof. Royce's thinking, deepened by these relations. The argument in its new form will be found in Lect. VII of the present series, "The Internal and External Meaning of Ideas," and in Lect. VIII, the Fourth Conception of Being," objections to it are considered.

Prof. Royce's "Four Historical Conceptions of Being," are Realism which conceives of Being as independent of the thinking subject; Mysticism which conceives of Being as that which you feel immediately when, thought satisfied, you cease to think; Critical Rationalism which conceives of Being as that which exists explicitly as an object of possible knowledge; Idealism, Prof. Royce's own doctrine, which conceives of Being as that Individual Idea which permits no other of its own kind and possesses this character only as a unique fulfillment of purpose. Well may Prof. Royce say that he expects no one to accept lightly "a definition so paradoxical in seeming, so remote from the limits which common sense usually sets to speculation, and so opposed to many dignified historical traditions." The only ground for accepting it lies in the fact that every other conception of Being proves upon analysis to be self-contradictory, precisely in so far as it does not agree with this one; while every effort to deny the truth of this conception proves, upon analysis, to affirm a covert affirmation of this very conception itself.

It is great sport to follow Prof. Royce through his examination of Realism, Mysticism, and Critical Rationalism, to notice with what reason he says to each in turn, "Thou ailest here, and here." It is permissible to believe that his discussion would have been more fruitful if he had related it more fully and more frequently to well-known forms of thought. He does this to some extent and never without an illumination of his thought for which we are grateful. Thus, for a good example of Critical Rationalism, we are referred to John Stuart Mill's "Psychology of Sensation," in his "Review of Sir William Hamilton." Prof. Royce's "Fourth Conception" is, as he explicates it and defends it, the more convincing because it takes up into itself so much of the three other conceptions. It is their complement rather than their negation. It is interesting to observe how seldom an individual thinker embodies in his thought, exclusively, any of the four conceptions. Spinoza, for example, was at once realist and mystic, and Martineau was at once realist, mystic, and critical rationalist. Given a dialectician as much keener than Prof. Royce as he is than (shall we say?) John Fiske and possibly some survivals of his three rejected conceptions might be found sticking to his philosopher's form; more than he would consciously allow as valid increments.

The last lecture in the book has for its subject "Individuality and Freedom," and it resumes the argument that was brought forward in the supplementary essay of Prof. Royce's "Conception of God." As there it failed to satisfy Prof. Howison, so here it will fail to satisfy many others, though it avoids some of the stumbling blocks on which many travelers this way are broken. We shall await the second series of these lectures with the liveliest anticipation, because they are to make a detailed application of the first principles embodied in this series to problems that directly concern religion. J. W. C.

*The World and the Individual Gifford Lectures, delivered before the University of Aberdeen. First Series: The Four Historical Conceptions of Being. by Joshia Rice, Ph. D., Professor of the History of Philosophy New York: the Macmillan Company, 1900.

Voices of Freedom.

A fine picture of Mr. Dresser opens this book. The contents are eight essays on "Voices of Freedom," "The New Thought," "The Philosophy of Activity," "The Freedom of the Will," "An Interpretation of the Vedanta," "Is There an Absolute?" "The Ideal Attitude," "Individualism and the Social Ideal."

"The problem of problems," says Mr. Dresser, in the world of philosophical thought has ever been the relation of the one and the many, the adjustment of the individual to society, the assignment of finite and infinite to their true spheres." * * "The purpose of this book is to bring these living issues to a focus, with the hope that systematic consideration of them may throw new light both upon the problems of daily life, and upon the great metaphysical question of the ages." One does not always discover the coherence of these essays. There is evidently an attempt to make a book out of what was originally intended to be articles, but the essays are fresh and stimulating, and like all of Mr. Dresser's writings not only filled with fine thought, but with the purpose to make that thought practical. It has justly been called the author's strongest book. J. F.

* Voices of freedom and Studies in the Philosophy of Individuality. By Horatio W. Dresser.—G. P. Putnam's Sons. ($1.25.)

Correspondence.

In response to the request of "Albert S." for a list of choice books for children from six to ten, the Senior Editor of UNITY adds his testimony to that of a correspondent commending for such the thoroughly wholesome "Jolly Good Time Series," which contains eight books by Mrs. Mary P. Wells Smith, originally published by Roberts Brothers. The scenes range from Cincinnati to New England and touch child life on the farm, in the school and on vacation sports. Colonel Higginson has spoken of these books "like whiffs of wholesome air among the prevailing exotic flavors."

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—Heart, are you great enough
For a love that never tires?
MON.—Let knowledge grow from more to more,
But more of reverence in us dwell;
TUES.—That mind and soul, according well,
May make one music as before—
But vaster.
WED.—Doubt no longer that the highest is the wisest and the best.
THURS.—Well roars the storm to those that hear
A deeper voice across the storm.
FRI.—How'er it be, it seems to me,
'Tis only noble to be good.
SAT.—Kind hearts are more than coronets
And simple faith than Norman blood.

—*Alfred Tennyson.*

A Song of Easter.

Sing, children, sing!
As the earth her shroud of snow
From off her breast doth fling,
So may we cast our fetters off
In God's eternal Spring.
So may we find release at last
From sorrow and from pain
So may we find our childhood's calm
Delicious dawn again.
Sweet are your eyes, O, little ones,
That look with smiling grace,
Without a shade of doubt or fear
Into the future's face!

—*Celia Thaxter.*

The Egg and the Hare.

DIFFERENT SYMBOLS CONNECTED WITH THE EASTER ANNIVERSARY.

Of late years there has been a marked and growing tendency on the part of Easter artists and confectioners to substitute the rabbit or hare for the old familiar Easter egg as a symbol of the joyous Easter anniversary. In the well remembered "not long ago" the egg held absolute and undisputed sway as the universal emblem of the resurrection. Then the egg "ripened" and the fuzzy little chick added its cunning presence to confectioners' window decorations. So far the connection between the symbol and the event was so easily understood that comment or questioning would have been entirely superfluous, but with the advent of the "bunny" tribe the complexity becomes too embarrassing for silence, and one is anxious to have an answer to the question, Why? The timid, dainty little long eared rabbit is certainly cute and attractive, but what has it to do with Easter? No one questions its beauty or effectiveness, but wherein lies its appropriateness?

In seeking an answer to this reasonable inquiry one finds an easy clew in the work of Chinese, Japanese and Hindoo artists, who all agree in associating the hare with the moon. In the minds of these authorities the "man in the moon," with whom one is so well acquainted, is not a man at all, but a hare, and it is found in studying the mythology of these countries that the hare and the moon are identical in their symbology, the Chinese representing the moon as a hare pounding rice in a mortar. After establishing the connection between the hare and the moon the rest is easy, for Easter is really a festival of the moon, its date being fixed by the council of Nice in 351 A. D. as the first Sunday after the first full moon following the vernal equinox.

So the moon being clearly related to Easter, and the hare being related to the moon, the hare is clearly entitled to participate in the Easter cheer.

Of course this only opens the door to a flood of eager questions whose answers are only to be found in dusty, musty tomes of mythological lore, and the search is too involved and tiresome to be interesting. Just why the hare should have been adopted as the symbol of the moon is not easy to determine satisfactorily, as history on this point is shrouded in the clouds of antiquity and complicated by conflicting testimony. One account has it that Buddha once desired to feed a hungry fellow creature and to do this took the form of a hare. In this form he was transferred to the moon, where he still remains.

Equally reliable is the account of Indra's being at one time in a famishing condition, when the hare, being an extremely sympathetic creature, was naturally heartbroken at such distress. Unable to relieve the great man's hunger in any other way the hare threw himself into the fire and thus saved Indra from starvation. Out of gratitude for this sacrifice Indra translated the animal to the moon.

Many more recent bases for linking the hare to the moon could be found, as the fact of its carrying its young a lunar month, being nocturnal in its habits, its young being born with their eyes open, and the moon being called the "open eyed," and a superstition that the hare changed its sex annually, the moon's sex being changed from masculine during its waxing period, when it was called the "lord of light" and considered as the sign of new life, and feminine during the waning period.—*New York Tribune.*

Nothing is Lost.

Where is the snow?
'Tis not long ago
It covered the earth with a veil of white.
We heard not its footsteps soft and light,
Yet there it was in the morning bright;
Now it hath vanished away from sight.
Not a trace remains
In fields or lanes.

Where is the frost?
They are gone and lost—
The forms of beauty last night it made.
With pictures rare were windows arrayed;
"Be silent," it said; the brook obeyed.
Yet silence and pictures all did fade.
At the smile of the sun
All was undone.

Where is the rain?
Pattering it came,
Dancing along with a merry sound.
A grassy bed in the fields it found;
Each drop came on the roof with a bound.
Where is the rain? It hath left the ground.
What good hath it done,
Gone away so soon?

Ever, ever
Our best endeavor
Seemeth to fall like the melted snow.
We work out our thought wisely and slow;
The seed we sow, but it will not grow.
Our hopes, our resolves—where do they go?
What doth remain?
Memory and pain.

Nothing is lost—
No snow nor frost
That come to enrich the earth again.
We thank them when the ripening grain
Is waving over the hill and plain,
And the pleasant rain springs from earth again.
All endeth in good—
Water and food.

Never despair;
Disappointment bear.
Though hope seemeth vain, be patient still;
Thy good intents God doth fulfill.
Thy hand is weak; His powerful will
Is finishing thy life-work still.
The good endeavor
Is lost—ah! never.

—*From an Old Scrap-Book.*

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The Field.

"The World is my Country; to do good is my Religion."

Foreign Notes.

THE ASSOCIATION FOR THE PROTECTION OF PLANTS.

This association was formed at Geneva in 1883. Its officers are residents of that city, but its committee inc udes representatives from Germany, Switzerland, the Riviera France, England, Holland, Denmark and Italy. Its special object is the protection of such plants as are threatened with destruction on account of their rarity and through having become articles of commerce. This work it pursues through the personal influence of its members, timely publications of the Association lications of the association, wards to authors, horticulturists and others who render distinguished service to the cause, and by establishing and supporting Alpine gardens in regions where the plants are particularly in danger. It also encourages the formation of kindred societies in Switzerland and elsewhere. From its attractive illustrated Bulletin for 1899 are taken the following interesting details:

The various Alpine clubs are beginning to realize that they can most naturally and easily assume this protective work in the higher mountain regions, leaving to the Association the support of its gardens and the more general field of effort.

The Italian society *Pro Montibus* has established branches in various localities. It publishes a bulletin and concerns itself with the protection of plants and forests. That such work was undertaken in Italy none too soon may be seen from the following statement made by Mr. H. Correvon in regard to Bordighera: "The destruction of trees has caused incalculable damage in this part of Liguria. The ancient olive trees have been rooted out to make way for rose bushes, because the flowers bring a larger income, it appears, than olives. Then, the price of roses having fallen, the rose trees must give way to carnations. When these in turn sell badly—the supply exceeding the demand—something else is tried. Oranges, lemons and mandarins, all these yield too little and give too uncertain returns. So it goes—but no one will replant the beautiful woods of the old days. Their glory is dead, and with it the agricultural prosperity of the region, I greatly fear. We were shown slopes entirely denuded and arid which ten years ago were covered with olive and other trees. The ravages of the torrents become more and more terrible and the droughts increase in intensity. One must be about it if anything is to be saved of this beautiful natural garden."

The Italians of the Waldensian valleys of Piedmont are a brave, strong race of mountaineers, more ready to act than to talk. With no flourish of trumpets the Waldensian Society of Public Utility has decided upon the purchase of a property near Torre Pellice, where it will establish a garden to be dedicated to the memory of the Piedmontese botanist Rostan.

What can be done with those mercenary countrymen who cut down their walnut trees for the ready cash they will bring, not dreaming that in so doing they are killing the hen that lays the golden egg! In the valley of Aosta all the walnut trees are being thus destroyed. The journal *Le Mont Blanc* is practically put on the index for protesting against this, and nobody listens to it.

In Savoy, in the region of Aix-les-Bains and Chambery, they are more intelligent, and are planting walnut and pear trees alternately along the highways. In this way by ten years from now the country will be re-covered with fine trees bearing fruit and yielding good returns. At Martigny there is a charming avenue leading from the railroad station to the town. It is shaded by a double row of superb cherry trees, which bring a goodly sum each year to the commune.

One great argument made for the cultivation and preservation of trees is the protection afforded to birds, those benefactors of the agriculturist. In Germany the small birds are everywhere protected, and one can seldom go through a village without finding artificial nests attached to houses and trees or placed on high, isolated posts. Germans have the practical sense very highly developed and they know their children and descendants will profit by this intelligent protection of the birds.

Those interested in this line of work will find much of value in the annual bulletins of this Association which may be obtained of Mr. H. Correvon, 2 Rue Dancet, Plainpalais, Geneva. M. E. H.

AUSTIN, TEXAS.—Our readers have often read with pleasure the words of E. M. Wheelock, who for eight years has occupied this far-off outpost in the interest of progressive things. They will regret to learn that the time has come when the body calls for rest. He lays down his task with the sincere regret and admiration of his people. A local paper shows how tenderly he is regarded in the city, and the warm feeling manifested at the closing service, at which there were many evidences to the minister's ability, fearlessness and loyalty. The following resolution was unanimously passed by the congregation:

"Resolved, That the eight years of our association with the Rev. E. M. Wheelock as pastor and people has been an exhibition of pre-eminent ability and faithfulness upon his part, an inestimable blessing to us as individuals and a great contribution to the literature of free thought and rational religion; and that in his future walk in life, wherever it may be, we hope th prosperity and happiness he so richly deserves may attend him."

What They Say of Unity.

FROM ST. LOUIS, MISSOURI: "Twenty-two years old! Well, here is a 'God bless you' for another score of years, hoping that when that time shall come it may find you with minds filled with beautiful memories and your spiritual windows still open toward the New Jerusalem."

FROM LOS ANGELES, CALIFORNIA: "I have read UNITY from start to finish and think it worthy its name 'UNITY,' which is my religion."

FROM TRENTON, NEW JERSEY: "Feeling that UNITY fills a want, I cannot afford to depend on others for it and therefore herewith enclose subscription for one year."

FROM NASHVILLE, TENNESSEE: "My wife and I both enjoy the UNITY very much and find in it strength and helpfulness. No other paper or journal that comes to my desk is more highly appreciated. I am deeply interested in the success of the Liberal Congress of Religion and wish you unlimited success in your grand work."

FROM FAIRHOPE, ALABAMA: "When I read UNITY'S sermons, I go to church."

FROM KALAMAZOO, MICHIGAN: "I always let two different ones read my UNITY here before sending them away as I feel like doing all possible good with the papers they are so good. I enjoy every word in them."

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FROM POLO, ILLINOIS: "We have never had a publication in our home, expressive of so much that I am fully in accord with, as UNITY. The records of the Chicago Congress contain a mine of thought in which I shall be happy to dig for many days. Truly UNITY is the torch bearer for 'knowledge,' 'justice' and 'love' to all 'humanity.' All hail, UNITY! with its mission of peace and love and 'togetherness' for all humanity."

FROM LYNN, MASSACHUSETTS: "Best wishes for the future success of UNITY (financially); it has always been a success in all other respects."

FROM CANADA. "Your sermons are always suggestive. I am in thorough sympathy with your Philippine policy and also the Boers. So are some of my people, but the majority are with the British. I hope to get down to the Boston Congress."

FROM JANESVILLE, WISCONSIN: "I send my renewal for my beloved UNITY. * * * We find it the most helpful of any of the publications we receive. Every sermon I read, which means all, aloud, we say, 'Now is not that fine? or, 'That alone is worth the whole year's subscription.' On no account would we do without it. For myself I would go with my bread unbuttered for that length of time rather than give it up. In my judgment your views on the Philippine question cannot be controverted and your fealty to truth as you see it. Heart and soul I rejoice that there are a few who will not sell their souls for a mess of pottage. In the future as in the past I will do all I can, whenever I can for UNITY."

FROM WINDSOR, VERMONT: "UNITY proves all I expected and though I am one of the common people I think I appreciate the depth and truth of thought given from week to week."

FROM POLAND, MICH.: "It is with satisfaction and delight that we read the most of the contents of UNITY. I don't sympathize much with the Editor's anti-imperialist notions, although I concede some truth in what he says. I think he and his class are trying to force a meaning that is not meant only in a secondary way. I believe the betterment of humanity is what is being considered more than trade, and yet the United States cannot prosper without trade, neither can UNITY. You would receive more help from me had I younger years and better health to gain more trade."

FROM MANCHESTER, NEW HAMPSHIRE.—"To part company with any friend is unpleasant; to part with one who has grown into your life—because an expression of inner self—I know not the term to give it—virility. UNITY has become that to me, and been a traveling messenger as well, has come to me fresh, and after being read, been transferred to others and by them forwarded on and on through thousands of miles into many welcoming families. It has been 'a messenger of peace and good will' and fruitage must follow its sowing."

FROM CHICAGO: "The paper we open and read first, the paper we owe most to and cannot do without, is UNITY."

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FROM PARIS, FRANCE: "UNITY is one of the few things I cannot do without, even here in Paris where one of necessity learns to get along with what one finds ready to hand. It is now at least sixteen years if not more since I first became a subscriber. Still UNITY follows me, not because it always says just what I like to hear but because it is progressive, brave and not afraid to be consistent. In all these years there has not been a week that it did not bring me some help or comfort, some incentive towards a higher life."

FROM GENESEO, ILLINOIS: "I should be sorry indeed to lose UNITY'S weekly visit for I believe sincerely in what UNITY stands for, 'that broader view.' May it continue in its good work."

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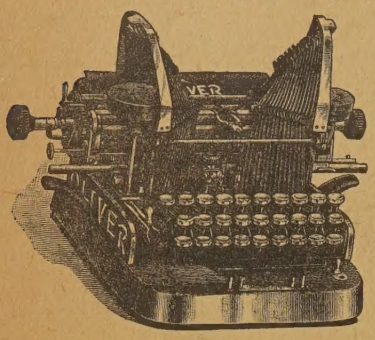

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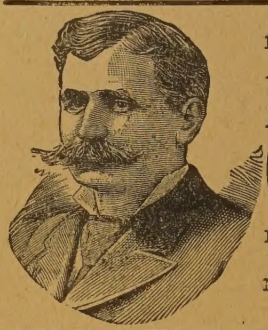

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